

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Entered at the Post-office, Boston, Mass., as second class mail matter, Jan. 9, 1897

Vol. IX.

MARCH, 1905

No. 3



Waiting for the Circus

510 & Tremont & Temple
Boston

"Topics for 1905"

JANUARY.
Cuba and Porto Rico.
FEBRUARY.
Alaska.
MARCH.
The Negro.
APRIL.
Mexico and New Mexico.
MAY.
Our Foreign Population.
JUNE.
Echoes from the Annual Meeting.
JULY.
Chinese in America.
AUGUST AND SEPTEMBER.
OCTOBER.
Indians.
NOVEMBER.
Mormons.
DECEMBER.
The Treasury.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard B. Gross has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All monies and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

510 Tremont Temple, Boston, Mass.

Telephone: 2655-B Main

OFFICERS

President. — Mrs. ALICE B. COLEMAN, Boston, Mass.
Vice-Presidents. — Mrs. ANNA SARGENT HUNT, Auburn, Me.; Mrs. H. B. HOUGHTON, Boston, Mass.; Mrs. M. T. BLANCHARD, 63 Wheatland Ave., Dorchester, Mass.; Mrs. L. T. HAWLEY, Bantleboro, Vt.; Mrs. F. O. DEAFER, Hyde Park, Mass.; Mrs. C. F. BYAM, Charleston, Mass.
Cor. Sec. — Mrs. M. C. REYNOLDS, 510 Tremont Temple.
Treasurer. — Miss GERTRUDE L. DAVIS, 510 Tremont Temple, Boston.
Auditor. — Mr. C. BARRY, Boston.
Superintendent of Alaska Work. — Mrs. JAMES McWHINNIE, 510 Tremont Temple, Boston, Mass.

VICE-PRESIDENTS OF STATES

Maine. — Mrs. ANNA SARGENT HUNT, Auburn, Maine.
New Hampshire. — Mrs. M. T. HOAGUE, Concord; Assistant, Mrs. F. L. Knapp, Lebanon.
Vermont. — Mrs. JULIA B. SAFFORD, Fairlee.
Eastern Massachusetts. — Mrs. E. B. EARLE, Newton, Mass. Assistant, Mrs. Alice Holt Brundage, Lynn.
Western Massachusetts. — Mrs. JOHN HILDEBERT, Holyoke, Mass. Assistant, Mrs. Herbert E. Thayer, 23 Churchill St., Springfield, Mass.
Rhode Island. — Mrs. M. E. HINDS, Providence.
Connecticut. — Mrs. E. DEWHURST, Voluntown; Assistant, Miss MARY L. HOWARD, Hartford.

All orders for leaflets and note-boxes should be sent to Mrs. James McWhinnie, 510 Tremont Temple, Boston, also all correspondence relating to Alaska matters. All other correspondence relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. Reynolds, 510 Tremont Temple, Boston.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

General Offices, 312 Fourth Ave., N. Y. City

OFFICERS

President. — E. M. THRESE, Esq., Ohio.
Vice-Presidents. — ANDREW McLEISH, Esq., Ill.; J. E. GATES, Esq., N. Y.
Treasurer. — FRANK T. MOULTON, N. Y.
Auditors. — LEONARD F. RQUIA, Esq., N. Y.; EDGAR L. MARSTON, Esq., N. Y.
Cor. Sec. — Rev. H. L. MOREHOUSE, D. D., N. Y.
Assistant Cor. Sec. — Rev. ALAN TURNBULL, N. Y.
Field Sec. — Rev. E. E. CHIVERS, D. D., N. Y.
Editorial Sec. — Rev. HOWARD B. GROSS, N. Y.
Rev. Sec. — A. S. HOBART, D. D., Pa.

GENERAL SUPERINTENDENTS OF MISSIONS

Trans-Mississippi Division. — Missouri, Nebraska, Kansas, Oklahoma, Indian Territory, Colorado, New Mexico, Wyoming, Utah, and Arizona. — N. B. RAISDEN, D. D., 521 N. Y. Life Building, Omaha, Neb.
Pacific Coast Division. — Washington, Idaho, Oregon, Nevada, California, Montana, and Alaska. — C. A. WOODDY, D. D., 200 Goodwin Building, Portland, Oregon.
Upper Mississippi District. — Minnesota, North Dakota, South Dakota, and Wisconsin. — O. A. WILLIAMS, D. D., Minneapolis, Minn.
The French in New England. — Rev. J. N. WILLIAMS, 29 Arch Street, Providence, R. I.
The Germans. — Rev. G. A. SCHULTZ, 313A Charles Street, West Hoboken, N. J.
District Secretary for New England. — Rev. T. T. HANLAWOOD, D. D., Tremont Temple, Boston, Mass.

WE are happy to state that a cordial invitation has been extended to our Society to hold its twenty-seventh annual meeting, with the First Baptist Church, Malden, Mass. All who remember the delightful meeting held with this church in 1895 will be anxious to attend in 1905.

THE Day of Prayer held upon Thursday, January 26th, will not soon be forgotten by those permitted to be present. The severe storm of the 25th made the prospect of a large meeting doubtful. The audience, both morning and afternoon, exceeded our expectations. Mrs. Hinds, of Providence, R. I., presided in the morning, and Mrs. Hunt, of Auburn, Maine, in the afternoon. The brief addresses upon the work of our schools by Mrs. Wyman, of Foxboro, Mrs. Henson, of Boston, Miss Greenwood, of Wakefield, and Mrs. Pervear, of Watertown, were admirable, showing a clear grasp of the work on the field. The prayers which fol-

lowed each speaker indicated the interest our women feel in our schools. Mrs. Peckham gave an interesting description of her recent trip to the Navajo Indians, and our hearts were filled with pity for their wretchedness and ignorance. Much to our delight Mr. Coe arrived from Chicago in time for the afternoon session, and told us of the work and needs of the Orphanage at Wood Island, Alaska. Not the least interesting feature of the day was the announcement of our Treasurer that the Thank-offering was \$1,520.23.

As the ladies left the Bowdoin Square Tabernacle, which so hospitably opened its doors to us, we believe more than one heart felt like saying:

"Lord, if I may, I'll serve another day."

I REGRET to advise the subscribers of the *Orphanage News Letter* that the publication must be discontinued until I return to Alaska. All subscribers will receive full credit for their remittances, and for unexpired terms of subscription.
 CURTIS P. COE, Editor.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. IX.

MARCH, 1905

No. 3

The Woman's American Baptist Home Mission Society

Editorial



WILL the Baptist women of New England ever hear the date March 31st, without a feeling of anxiety? Upon that day will be determined the condition of our treasury. A debt means a curtailment of our plans of work, an increased amount over last year means enlargement. So many fields need strengthening and waste places need workers. Will not each Circle use its utmost endeavor during the month of March to send in large sums to our treasury?

MANY of our readers have studied the first book in the Home Mission study course prepared for Interdenominational use. The second book, "The Burden of the City," has been received. It is written by Isabelle Horton, and published by Fleming H. Revell Co., 158 Fifth Avenue, New York. Cloth, fifty cents; paper, thirty cents. In connection with each chapter are suggestions for collateral reading, a Bible reading, and review questions. All thoughtful students of our country's needs will find this a helpful book, but it is a different book from what we expected for Home Mission study. The writer, Miss Horton, is superintendent of social and educational work in an institutional church in Chicago, and deals with questions which pertain to the city, as the title, "The Burden of the City," suggests.

The following table of contents suggests the subjects: 1, The Burden of the City; 2, Settlement Work; 3, The Modern Church and Its Methods; 4, The Deaconess in City Missions; 5, Children's Work; 6, Cooperation. We recommend a careful perusal of this book by our readers, although it is not adapted to our work. It cannot fail to give a clear view of methods of work about which we should be informed.

As our Baptist readers finish the book they may be a little perplexed concerning the subjects treated, and may feel that they are remiss in not taking up settlement work, deaconess work, and a larger share of city mission work. We must remember that our Woman's American Baptist Home Mission Society is auxiliary to the American Bap-

tist Home Mission Society. The work of the Home Mission Society is threefold, that of Christian education, of Church building, and Missionary work, and is carried forward in all parts of North America. The part undertaken by our Woman's Society is that of helping our Home Mission Society in its work of Christian education in the South and West, and in Mexico and Cuba. We are also supporting missionaries in New England among the French and Swedish people and in Porto Rico.

IN many of our schools, especially in Hartshorn Memorial College, Richmond, Va.; Fresno and Sacramento, California; Butte, Montana; and Velarde, New Mexico, much work is done by teachers and pupils corresponding to the deaconess work spoken of in the "Burden of the City." These missionary teachers and their pupils visit the homes in the cities where their schools are located; read God's Word, carry comfort to the sick and poor, organize Sunday schools and temperance meetings, etc., while the hospital at Spelman Seminary freely opens its doors to all who are suffering from disease as far as its limited means will allow. Our missionaries are doing exactly the work of the deaconess under another name.

We cannot as a Society do all the work necessary in North America with our limited means. If we support missionaries in the cities and towns of New England we must give up our educational work. While our Society is doing comparatively little among the foreigners in New England, for every dollar raised by the State Conventions for missionary work among the foreign populations in New England the American Baptist Home Mission Society gives another dollar. The Home Mission Society is doing nobly in this direction. If the Woman's Society should appropriate the money it raises for work in the New England States, it could not support Christian teachers. An added burden for school work would be thrust upon the American Baptist Home Mission Society. We hope our sisters will be loyal to the work to which they have pledged allegiance, namely, the work of evangelizing and educating the women and children of North America.

Items



STARTLING statement has been made by the Commissioner of Immigration showing a great increase in immigration for December. The increase from Russia and Austria-Hungary is particularly noteworthy. In December 1902 the number of immigrants from Russia was 10,084. In December 1903, 10,431. In December 1904, 15,992. The increase from Austria-Hungary in December shows an increase of 12,738 over that of December 1903. From the whole of Europe the immigration last December was 58,926, an increase of 17,576 over December a year ago. Commissioner Sargent states that if the total immigration from all countries which in December was 62,762, should be maintained throughout the year, the present year will show the heaviest immigration in the history of the country.

"ONE of the most hopeful signs in recent history in Utah is the awakening and uprising of the people themselves against the domination of the Mormon church. This is indicated by the formation of a new political party called 'The American Party,' to be free from Mormon dominion. This party has two planks: 'Freedom from Church domination in politics, and the wresting of the public schools from Mormon control.' It is the spontaneous uprising of the common people who have long been disgusted with Church domination in everything it could lay its hands on."

CHINATOWN began to celebrate the Chinese New Year at midnight, February 2d. The clatter of firecrackers and the booming of small bombs proclaimed the beginning of the holiday. A part of the custom requires that no Chinaman shall enter upon the New Year with debts. We wish that this custom might prevail in Christian America. Friday, February 3d, the restaurants were elaborately decorated with shrines and offerings to the Chinese gods.

"THE *New York Herald* of December 11th, contains an illustrated article on an idol factory on East 96th Street, where all the skill of designer, molder, and metal worker unite to copy and reduplicate the idols of India, China, and Japan, and to invent idols of visage terrifying enough to satisfy the African taste. The largest part of the output of this factory is said to go to India, there to be devoutly worshipped. The average shipment of idols to various countries is from three hundred to five hundred per month. The justification for such a factory is that somebody must make idols for idolaters."

We learn that Paul Laurence Dunbar, the Negro poet, is ill with consumption at his home in Ohio. Those who have heard him read his poems will never forget the quaint Negro dialect of many of his songs nor the pathos and real poetry of his verses. His death will be a loss to his race and our literature.

Did a Negro Invent the Cotton-gin?

"THIS may seem to be a silly question to you. You remark at once, 'No. Everybody knows that the cotton-gin was invented by Eli Whitney, a New England white man.' But are you absolutely sure from all the historical facts at your command that Whitney invented the cotton-gin? We were sure until recently. But we doubt it seriously now. Daniel Murray of the Library of Congress is a recognized authority on Negro history. In an able and comprehensive article he claims that the credit for the invention of the cotton-gin belongs to a Negro slave of Mrs. General Nathaniel Greene. Mr. Murray presents what appears to be indubitable proof on the subject."

CHRISTIAN women need to pray and labor for Indian Territory at the present time. For seventy-two years the Indian Governments have forbidden the sale of intoxicating liquors within the Territory. When the United States Government proposed to the Five Civilized Tribes that they should give up their tribal relations, the Indians made as one of the conditions the following clear statement: "The United States agrees to maintain strict laws in the territory of said nation against the introduction, sale, barter, or giving away of liquors and intoxicants of any kind or quality."

This is the exact wording of the agreement made with the Creek nation, and a similar agreement was made with the Cherokees, Choctaws, Chickasaws, and Seminoles. When the Hamilton bill proposing statehood to the Oklahoma and Indian Territories was acted on by the House, and which is now before the Senate, no mention was made of this pledge.

Dr. J. S. Murrow in a personal letter to President Roosevelt in behalf of the full-blood Indian writes: "The greatest danger to the full-blood Indian will be to open this Territory to licensed whiskey saloons. This will destroy them faster than anything else. I beg to say after deliberate consideration and much prayer that I believe it would be better for the Government to send a regiment of soldiers out here and have these full-blood Indians shot to death, rather than to open the Territory to whiskey saloons."

Since the above article was written the Hamilton bill has passed the Senate, after a long and interesting debate, with the following "Gallinger" amendment. "The manufacture, sale, barter, or giving away of intoxicating liquors within the State is hereby prohibited for a period of twenty-one years after the date of admission of this State into the Union, and thereafter until the people of this State shall otherwise provide by amendment of this constitution in the manner prescribed herein. Any person who shall manufacture, sell, barter, or give away any intoxicating liquor of any kind, including beer, ale, and wine, contrary to the provisions of this section is hereby declared to be guilty of a misdemeanor, and upon conviction thereof before any court of competent jurisdiction shall be punished by imprisonment for not less than thirty days nor more than one hundred days, and by a fine of not less than fifty dollars nor more than two hundred dollars for each offence; and upon the admission of this State into the Union the provisions of this section shall be immediately enforceable in the courts of this State."

The vote on the amendment stood yeas 55, nays 20. How much this means for the outlawing of the liquor traffic only those can realize who have known the effect of the sale of intoxicating drinks to the Indians. That the prohibition clause should extend to the whole of the new State is cause for great rejoicing.

Whether this amendment will be approved by the committee to whom it was referred, and whether it will pass the House, remains to be seen. It shows us, however, that the cause of temperance has staunch friends in the Senate.



Joseph Smith's Bogus Bills

THE picture of this "three dollar bill," bearing the signature of Joseph Smith, the Mormon "prophet," vividly recalls his scheme to establish a fraudulent bank and to circulate bogus money.

Smith was at this time overwhelmed with debt. His attempts to raise money were failures. Financial disaster followed him fast in the wake of his wild speculations and schemes. Promissory notes were given to be repudiated. His creditors were pressing on every hand. What to do was the question. Smith was equal to the emergency. "Why not get up a bank and print my own money?" He forthwith applied to the State Legislature of Ohio for a charter.

The character of Smith was so well known in the State that the charter was, of course, refused. Charter or no charter, Smith was bound to have a bank, and a bank he proceeded to organize, with himself as treasurer. He called it the Kirtland Safety Society Bank. With printing-presses, he struck off bills by the thousands. For awhile his scheme worked.

Looked upon as God's prophet, his bills circulated. With his bogus money he fitted out emigrant trains to the West, purchased horses and wagons, farming tools, and for awhile things went slick. At last the State authorities took notice of his illegal bank and fraudulent bills. Seeking to evade the law, Smith then printed on his bills the word "anti" before the word bank, and "ing" after, making it read Anti Banking Co. Look at the picture. The fraud speaks for itself.

This bogus "prophet," who had fooled the people with bogus gold plates, with a bogus Bible, with bogus revelations, bogus religion, and bogus money, now ran up against the laws of the State of Ohio. Printing the word "anti" was of no avail. He was a criminal, and as such was brought before the court. He succeeded in securing bail.

His career in Ohio was now over, for jumping bail, he crept out into the darkness of the night of Jan. 12, 1838, and secretly fled on horseback, in company with Sidney Rigdon, his accomplice, and escaped from the State of Ohio, and for a time continued his career of fraud and crime in Jackson County, Missouri. Arrested for his crimes, he again fled, and finally established himself at Nauvoo, Illinois. He then gathered many of his dupes around him, and again began a career of fraud, deception, and crime, which finally resulted in his tragic death in Carthage jail.

We have briefly told the story of Smith's fake bank, because it illustrates the bold, unprincipled cunning of the man. His whole life was a life of deception, and under the name of religion he worked his schemes.

Joseph Smith was the colossal "confidence" man of the nineteenth century. Some of his followers have done credit to his leadership, and in instances have outdone him in deeds of criminality and imposture.

Can a United States Senator, who owes his first allegiance to an alien Mormon government at Salt Lake City, and who is sworn to avenge the blood of Joseph Smith, be a safe person to help make laws for the American people?

We prophesy that unless the United States government

shall speedily crush the power of this alien Mormon government, later blood will flow in our attempts to save the nation from the grip of the Mormon octopus.

Hartshorn Memorial College



HARTSHORN Memorial College stands for the education of the colored women; for the highest and best education which they are prepared to receive. The Christian purpose with which the Hartshorn Memorial was formed is still maintained with no falling

away. That aim was defined in the beginning as the purpose of "raising up a body of thoroughly educated Christian women as consecrated workers in the harvest field of the world." It labors to graduate, not society women, but Christian workers.

For some years the capacity of the institution for receiving boarding students has been exhausted. Last year a small new dormitory was opened, and at once this year this was filled, and the capacity both for boarders and for day pupils is exhausted.

This has been a year of incessant labor, of trial, and of promise. Some sad cases of necessary discipline and exclusion have made the hearts of the teachers heavy. But an institution for training Christian workers must not be suffered to become a refuge for evil. The classes in the common English branches have become too large, some classes in grammar and arithmetic running up to forty or more.

But there are good and hopeful things to cheer the hearts of the workers. The normal graduating class will be one of the largest and best. And the normal graduates, from the first to the last, have maintained an average record for moral standing and Christian service equal to a theological seminary.

The Hartshorn teachers and students observed the day of prayer for colleges. There was no school work except the roll-call and the opening exercises. Then the Bible classes had prayer-meetings, as classes, led by their teachers, the teachers who had no Bible classes having a prayer-meeting by themselves. The request that H. M. C. join the Home Mission women of 510 Tremont Temple in prayer that day for a blessing upon their work was not forgotten. At eleven o'clock a general meeting was held, led by Doctor Buchanan, City Missionary of Richmond, who preached from the text, "I am not ashamed of the gospel of Christ." In the afternoon the general meeting was resumed, and a considerable number of students who in the morning presented themselves as seekers of the Lord, professed to give themselves to Christ. Again, at night, the meeting was continued, and others professed their faith. In all, sixteen that day professed a new-found hope in Christ. These professed conversions seem sudden,—but they are the sudden blossoming of Bible classes five days in the week, and of religious meetings three or four times a week, and of not a little personal labor.

What has this religious work to do with education? There is more educational force for intellectual quickening and enlargement in religious experiences and Bible study than in anything else that can be brought to students. And it is agreed that the aim and end of education is high moral character, and religious principles and experience are the only sure basis of the best moral qualities. And the usefulness of these students for their people must come through their religious service.

When will the time, the set time, come to give to H. M. C. the opportunity for enlargement? Already the servants of the Lord "take pleasure in her stones and favor the dust thereof."

L. B. T.

Richmond, Va., February, 1903.



PROFESSIONAL GRADUATES OF SPELMAN SEMINARY

Spelman Seminary

WE have a full school this year. Our enrolment is beyond that of previous years, and the average attendance is greater, because fewer have gone out to teach. We are so glad when they can stay to do the full year's work. Our class-rooms and dormitories are crowded, but we are only too pleased to have the girls with us, for it means a great deal to them to be brought into an atmosphere of love and helpfulness. Many leave the school with higher ideals of womanhood, of the home, and of the Christ life, and thus carry an uplifting influence which is ever increasing in its power for good.

The religious side of the work is well sustained, as we realize clearly that an education, without the knowledge of Christ, is powerless to lift a people out of the depths and instil in their hearts an earnest desire to lead a pure and noble life. Most of our girls have professed a knowledge of Christ, and we trust that ere long all shall acknowledge Him as Lord and King. We have a Christian Endeavor Society, Young Woman's Christian Association, two missionary organizations, all of which the girls seem greatly to enjoy, and we hope are the means of great profit to them. Besides, we have our regular chapel exercises and Sunday school, which are a source of blessing to both students and teachers. And so we strive in every way to carry out Spelman's watchword, "Our whole school for Christ."

The work among the girls is most interesting. Of course we have all dispositions and temperaments to deal with, and we find that human nature is almost the same everywhere. So many of them work for a part of their board, some for all of it, and surely it shows a perseverance most encouraging, when a girl is willing to work hard outside of school hours in order that she may continue her studies.

Considering that we have such a large family, there being about 315 boarders, 47 teachers and 300 day pupils, we have been favored with quite good health this year. Recently, however, a genuine north wind, strong and penetrating, visited us, and the thermometer showed a temperature of eight degrees above zero. We were taken unawares, and consequently there have been several cases of la grippe, as well as many severe colds. We are glad to say that all are doing well and will soon be out again. "'Tis an ill wind that blows no one some good," and in this case our nurses in training were furnished with plenty of material to work with. We have a good class in our Nurse Training Department. Those who entered the course this year have just been accepted, having completed the period of probation, and have donned their uniforms, which are very neat and

becoming. We congratulate them on a good beginning and look for a continuance of their earnest work. I do not know how we could dispense with our hospital, it has become so necessary a part of our institution. When sick, we are well taken care of, and, in addition, many outside patients receive the benefit of excellent treatment here. It is a help to them and gives the nurses actual experience in caring for the sick.

This year we have a class in millinery, which is very popular, and many of the girls are learning to make and trim hats. This is in addition to our other industrial work, dressmaking, printing, cooking and basketry. Our dressmaking class is crowded, and we have been compelled to limit the number because of lack of room.

The Primary, Grammar, Academic, and Teachers' Professional Courses are about the same as usual, except that the girls seem to be of a better class than in previous years. It is this steady improvement that will tell in the end.

We have been most fortunate in having a lecture course, which has given us an opportunity to hear quite a few interesting speakers, both colored and white. The talks have been both entertaining and instructive, and have proven a delightful recreation.

EMMA R. ERLING.

Atlanta, Ga., Jan. 31, 1905.

WE find a mistaken view concerning the resources of Spelman Seminary. Many of our churches feel that Spelman has so much done for it that in sending barrels of clothing to our schools Spelman does not need anything. It is true that Spelman has a great deal done for it, but we must remember that in proportion to its size it does not have as much help as some other schools. Think of the wear and tear made upon bedding and table linen by 350 girls. We have seen the time when it has been difficult for the matron to have sheets and pillow-cases sufficient to change as often as necessary. We are not sure but such a condition is chronic. If some of our churches could see the dainty patches and darns upon some of the sheets and pillow-cases used upon the writer's bed while in the hospital last winter, they would hasten to supply the need, and not take the precious time of our overworked teachers to mend so closely. One who knows the subject intimately told the writer last winter that, among prominent educators, Hampton Institute, Spelman Seminary, and Tuskegee were considered to stand upon the same plane for excellence of work. From the report of Tuskegee Institute for the year ending May 31, 1904, we learn that Tuskegee has an endowment fund of \$1,030,533, and its receipts for the year were over \$200,000. Spelman Seminary has no endowment and for the year ending May 23, 1904, receipts for the year were \$25,780. Let us be loyal to our Baptist schools.

Mother School

SCHOOL work in the fall was hindered by severe cases of fever among teachers and pupils. Miss Morse, who has been invaluable in the sale-house, suffered most; she has withdrawn for the rest of the year. During January we again felt the need of a hospital. Grip was prevalent.

Sympathy has not been confined to our school limits. Word came of the serious illness of a girl in our neighborhood. Our own cases, and the cares incident to the opening of school, made it impossible to answer the call. Later there was a little leisure, and we wended our way to Julia's home. A little service of prayer and praise rejoiced their hearts, and us as well. Julia peacefully passed away soon after and you may know how glad we were that the little ministration had not been longer delayed. One very cold night my heart was made heavy by another case of illness, outside. Food and warm clothing were carried early the next morning to the poor little home. In one bed lay the



LITTLE JEWELS

sick girl; the other was filled by her invalid mother, married sister, and two children. Poverty, oppressive, was very evident, and we gladly left the girl more comfortable than we found her. Since then she, too, has passed beyond, trusting in Him who came to save. At a Sunday afternoon service of prayer in one of the little homes a young woman led in humble pleading for pardon. Rising, she said: "I've been a backslider for seven years and I'm going to do better." Time and strength are unequal to the many opportunities for these services.

It would do your heart good to see excellent work in the schoolrooms and sewing classes. Little lads and lassies fairly revel under Miss Sanders's skilful care. Miss Anderson's pupils are wrestling with combinations in multiplication and division. Little jack-in-the-pulpits, which illustrate language lesson papers in Miss Rey's room, appear really ready to preach. We rejoice in Miss Kinsman's adding algebra and civil government to her work. We love to linger in the sewing-room. Little fingers are busy with pieces of darning, patching, or the pretty designs of the

educational sewing squares. Mrs. Bennett's kitchen girls make and sell doughnuts to buy a much needed range.

Laundry work moves more easily this year. Nine girls at the tubs and nine at the tables make merry music every afternoon but Saturday. Sometimes a new girl brings a sheet or a pillow-case folded in a manner peculiar to herself. She is patiently taught the right way, and this makes another opportunity for a lesson in neatness and order which is worth the while.

Robert has painted a new piazza top with material left over from the tin roofs. The trellised vine shows prettily against it. These little things count; for that which they see is what they'll be. Another boy is whitewashing the fence. It looks well and is much less expensive than paint, which does not wear well in the salt air.

The fluctuation of cotton, the moneyed staple, emphasizes the necessity for other crops. Good prices for early English peas, last spring, brought comfort to the people and replenished our sale-house treasury. There is ample time for the cotton crop after the peas are harvested. Our land is rather low and affected by the salt marsh. Warren says, "It will grow peas anyhow." This crop lowers the school attendance during April, when the fields are fairly alive with women and children gathering peas for the Northern market.

Our Friday night prayer-meetings are a source of blessing. The unconverted are being awakened.

Beaufort, S. C., Jan. 27, 1905.

SARAH E. OWEN.

Jackson College

JACKSON COLLEGE is now much larger than at any other time in its history. The enrolment to date is 328, and we have a long list of students who are waiting for admission as soon as there is room for them. Our average daily attendance for January was 266.

Of this number more than 160 were boarding students, completely filling the large dining-hall. The grade rooms are full to overflowing, one teacher having over 70 in her room and three others having more pupils than desks. Barrett Hall accommodates 78 boarding girls. We have had during January 105, fifteen of them, however, rooming across the street, but under our direct care. Ayer Hall has 65 boys. Our sewing department has given instruction to 138 during the month. Just before Christmas a sale of useful and fancy articles resulted in the purchase of a fine mirror and clock for the sewing-room.

The girls now have regular instruction in cooking, — soups, rolls, cakes, pies, and puddings from these classes adding much to the fare in the dining-hall.

A regular theological department has been established, one teacher giving his whole time to it.

This large school with all its departments requires a much larger number of teachers than is at present employed. We hope for at least two more next year, so that no grade teacher will have more than 50. All of our teachers are earnest and conscientious. They are working nobly and efficiently with this large number of students.

The new laundry is now in full working order. There are 24 tubs, each furnished with hot and cold water, 28 ironing-boards and five bath-rooms. This is in the care of one of our grade teachers, who sees that it is always neat and orderly and that all work is systematically done.

An excellent temperance work has been done during the session. As a result of a series of temperance meetings nearly every student has intelligently signed the pledge. Next Sunday night a number of our older students will hold a temperance meeting in town, hoping to arouse sentiment against the great evil of intemperance.

Rev. C. E. Smith, a white missionary who has labored in Africa for 20 years, recently gave us an excellent address and a stereopticon lecture on his field and work. He awakened much interest among the students. Two of our former students are already missionaries in Africa, and we hope that this visit from Rev. Smith will result in sending more to that field.

Jackson College has recently received a gift of \$60 from a Southern white man who has been interested in the education of the Negroes since '65. One of our faithful teachers has given a percentage of her small salary for the last year and a half to the work of the school. Such gifts as these are highly appreciated.

Several circles have responded to our call for quilts and have sent enough for immediate need. A few rooms in Ayer Hall are not yet furnished, and we hope for further donations in that line. One barrel containing some new quilts and sheets had nothing in it to tell whence it came. We would gladly thank the donors, could we learn who they are.

ELLA M. BARRETT.

Jackson, Miss., Feb. 3, 1905.

Americus Institute



Up to the present we have enrolled 186 students, the largest number ever enrolled. That industry is practised in Americus Institute may be shown by the fact that with seven salaried teachers and three pupil teachers there are carried on a literary department whose curriculum covers thirteen years, a ministerial department of two years, a musical department, a sewing department of five grades, a department in basketry, a department in domestic arts, and a carpenter's shop for

boys; with time left for our two literary societies, a Christian Endeavor Society, Mission Band, mid-week's prayer-meeting, Friday evening Sunday-school lessons, Social Purity Clubs, Loyal Sons of Chivalry; and for our girls to do all the cooking and laundry work of the school, and the teachers to perform the duties of matron. The work above mentioned is the work of the school that is actually accomplished. Aside from this we are now planning for a school garden in connection with the course in agriculture soon to be begun.

The thoroughness of the work done in Americus Institute is attested by the fact that our pupils stand well in comparison with the students from the best colleges of the South, as far as our courses extend.

The department of our students is everywhere commended, and their service eagerly sought as teachers of public schools.

Americus Institute stands to-day, not as a thoroughly equipped institution doing the best that can be done for the young men and women who attend, but as a vigorous struggling school doing the best it can for its pupils, — a great and inviting opportunity to accomplish great things with a small outlay of money, a lever that needs only a little more power applied to move a great burden. With five thousand dollars added to our present facilities, we would be able to double the amount of good we are now accomplishing. We have seventy-five pupils who need to be under the care of the teachers all the time, but who cannot, because we have no room for them. They are forced to board in private families in the city.

If any one has five thousand dollars which he desires to accomplish the greatest good, he would do well to consider Americus Institute.

M. W. REDDICK.

Americus, Ga., Feb. 1, 1905.

"THE *Texas Eagle* says: 'A local Negro preacher at the close of the sermon made an impressive pause, and then proceeded as follows: "I had found it necessary on account ob de hard times an' de general deficiency ob de hard circulatin' mejum in connection wid this chuch t' interduce ma new ottermatic collection box. It is so arranged that a half dollar or quartah falls on a red plush cushion without noise; a nickel will ring a small bell, distinctually heard by de congregation, and a suspindah button, ma fellow mortals, will fiah off a pistol; so yo' will gov'n yo'selves accordin'ly. Let de c'lection now p'ceed, wile I takes off ma hat an' lines a hym!"'

Two Kinds



A CERTAIN colored "perfesser" presented himself not long ago for examination for a teacher's license. It was in one of the rural districts. The first question in arithmetic was, "How many kinds of fractions are there?" The "perfesser" replied in writing, as follows:

"There is two kinds of fractions — one above the line and one below." — *Voice of Negro.*

Waters Normal Institute



HE friends of our institution will be glad to know that the school is still growing in public favor and in usefulness; for an institution so largely dependent on local support for existence must secure and hold the confidence of the people to command their cooperation.

We insist on the churches and Sunday schools in this immediate section donating to help the school one thousand dollars per annum. This is no mean contribution from the hard earnings of a poor people.

Our new dining-hall, which was destroyed when in course of construction by storm, has been completed and is now in use. We have not completed the painting of it, but simply put on the priming. We need for this building chairs, tables, and other furniture.

We have converted our old chapel building into dormitories for young men. It contains rooms for twenty double beds. These rooms must be furnished. Sixteen dollars will furnish a room. How glad we would be if we could find twenty persons who would consent to supply this demand. Most of these rooms are now occupied; but the beds are crude and goods-boxes or rough benches are used for chairs and tables. We have now more than one hundred boarding pupils and less than fifty beds. We can double the number of our students if we could increase our accommodations. No one comes to visit us but comments on our crowded condition and our great need of room.

We desire to impress, however, upon our friends what we regard our greatest need at present, — water-supply and lights. Think of it! We have more than fifty girls in Reynolds Hall and no bathroom; and we have about fifty boys in our buildings, and no bathroom. It is difficult for the students to be trained in cleanliness when we can supply them no bathing conveniences, and when they are forced to bathe as best they can in cold rooms with the little hot water that must be gotten from the kitchen stove or the little rough laundry. Certainly most of all we need a bathroom. At the small cost of about *three hundred dollars* we can build a tank, provide a cistern, arrange a bathroom, and supply both hot and cold water; thus adding immensely to the health, comfort, and welfare of the students.

We also sadly need lights. The little kerosene lamp is dangerous, and at best affords very imperfect light for the school-room. For a *hundred and fifty dollars* we can put in the dining-hall, recitation-rooms, and assembly-hall improved gasolene lights, fed from a central plant, thus decreasing the danger and increasing the light.

We praise the Lord for what we have and for what has already been done; and yet we cannot help feeling that much more can be done if we can but improve our facilities. Think of it! The students are forced to carry their chairs to and from the dining-hall at meal-times, and their lamps also at night. They frequently carry their chairs from one recitation-room to another.

Notwithstanding our inconveniences — and we are not disposed to complain — the work is done with cheerfulness on the part of student and teacher. Burdened because of

the lack of means, yet we toil as hopefully as if we enjoyed unlimited resources. The two hundred or more bright, happy, and hopeful young men and women, who daily sit at our feet for knowledge, give cheer and inspiration. We beg to thank you for all that you have done to make Waters Institute what it now is. You have sown seed in good soil. We want and beg your continued sympathy, and earnestly pray that many who read of our needs in this article will be moved to open wider if possible their purses — even if it be a sacrifice — to aid us in developing the possibilities of our institution.

C. S. BROWN.

Winton, N. C., Feb. 6, 1905.

Elk Creek Mission

MRS. G. W. HICKS at Elk Creek Mission, Hobart, Ok. Ter., among the Kiowa Indians, writes that on Christmas, 1904, their church of 38 members made an offering of \$47.35. During holiday week \$55 more was given. Fifty dollars of this was paid for Fawdelty's chapel, \$10 sent to the Navajos, and \$10 to the Crow Indians. Twenty dollars was reserved for the "Eat House" which they are building. Only \$20 out of \$102 was kept for themselves.

The Poet and His Song

A SONG is but a little thing,
And yet what joy it is to sing!
In hours of toil it gives me zest,
And when at eve I long for rest;
When cows come home along the bars,
And in the fold I hear the bell,
As night, the shepherd, herds his stars,
I sing my song, and all is well.

There are no ears to hear my lays,
No lips to lift a word of praise;
But still, with faith unflinching,
I live and laugh and love and sing.
What matters yon unheeding throng?
They cannot feel my spirit's spell,
Since life is sweet and love is long,
I sing my song, and all is well.

My days are never days of ease;
I till my ground and prune my trees.
When ripened gold is all the plain,
I put my sickle to the grain.
I labor hard, and toil and sweat,
While others dream within the dell;
But even while my brow is wet,
I sing my song, and all is well.

Sometimes the sun, unkindly hot,
My garden makes a desert spot;
Sometimes a blight upon the tree
Takes all my fruit away from me;
And then with throes of bitter pain
Rebellious passions rise and swell;
But — life is more than fruit or grain,
And so I sing, and all is well.

— Paul Laurence Dunbar.



American Baptist Home Mission Society

Editorial

IN this number, which is largely educational, we give an article by Dr. Morehouse on the missionary features of the educational work which is being done by our Home Mission Societies—a work in which the Women's Societies are especially interested. We call especial attention to the article, because many are apt to overlook these missionary features, and to put missionary effort in one class, and educational work in another. The truth is that the educational department is essential, and is wholly missionary in spirit and purpose. An unintelligent evangelism is something to be avoided, particularly among a people constituted as the colored people are. Every teacher is a true home missionary, engaged in legitimate and necessary home mission work.

• • •

THE question of sectarian appropriations by the government has come to the front in a striking and suggestive way in Washington. Distinct charges have been made by a United States Senator that an attempt was made to bribe him and buy his vote and influence as a party man by a Catholic prelate and educator, who explained to him that the control of a specified number of Congressional districts would be guaranteed to the Republicans if the Indian appropriations asked for by the Roman Catholics were made by Congress. Such appropriations have been made, and the matter has been traced all the way to the President, whose point is that the Indians asked that some of their trust funds be appropriated for the Roman Catholic schools, and that according to an opinion of Attorney-General Knox such appropriation of the trust funds, when asked for, was within the discretionary power of the President. That the petitions said to have been signed by the Indians were genuine, and signed with an understanding of their purport, is not believed by one so familiar with the situation as Episcopal Bishop Hare; nor will it be believed by anybody else save those who wish to believe it. The truth is that the government is placed in a bad light by the transaction, and the influence of the Roman Catholic lobby at Washington is clearly displayed. The protests—among which that of the American Baptist Home Mission Society was among the earliest and strongest—are pouring in thick and fast, and we believe good will come of the publicity given to the machinations of the Roman Catholic authorities to get hold

of the public funds for their sectarian uses. This is one of the cases where the public sentiment should make itself unmistakably known. Hands off the schools and the school funds! When any church authority ventures into the field of politics and interferes with government, the people's will should make itself felt without delay. No subterfuge will satisfy. Explanations that do not explain will not be accepted. A united Protestantism must demand that church and state be kept separate, in spirit and letter.

• • •

MUCH interest has been awakened in our new study-book in home missions, the "Heroes of the Cross in America," and the first edition has been nearly exhausted and a second is in preparation. We feel sure that nothing will do more to stimulate interest in all mission work and in the outreaching service of the home church than a study of the lives and services of such devoted men as are pictured in the volume. Now is the time for young people's societies to form study classes; and all needed information will be gladly furnished by the Home Mission Society. We have a fine new programme also for a missionary meeting, entitled, "The Home Mission Heroes, What They Teach Us," which will be sent on application to 312 Fourth Ave., New York.

• • •

A GOOD woman asked this question in a woman's missionary meeting the other day: "Why is it that the missionary societies do not have all the money they need for their great work?" The answer was, "Lack of vision. If the Christian men and women only saw the nature and needs of the home mission work, no society would be facing the probability of a debt, but the funds required would be furnished readily and gladly." This we believe to be true. If every pastor could be taken through some mission experience in city or on frontier or in Southern school, his people would be stirred by him into responsiveness. And if every Baptist could in some way be brought into actual contact with missionary need and effort, there would be dollars where now there are pennies.

• • •

It is sincerely to be hoped that our churches will rally so generously to the support of our mission enterprises that not a single one of our societies may be burdened with a debt at the close of this financial year. Have you made your individual offering for the cause of Home Missions? Did it reach the limit of your responsibility and capability?



CONVENTION HALL, BENEDICT COLLEGE

Missionary Features of Home Mission Educational Work

BY HENRY L. MOREHOUSE, D. D.

IN the minds of some, doubtless, there is a question whether the large educational work of the American Baptist Home Mission Society is, in any proper sense, missionary work. We endeavor, briefly, to answer in the affirmative.

1. These schools, largely, were born of the missionary spirit in Northern Baptists, who had compassion on millions of illiterate people, for whose Christian education there was no proper provision; and in the same spirit they have been maintained with new adjustments to changing conditions. The necessity for them as factors in the elevation of these peoples was never greater than now.

2. The missionary spirit has been dominant in those who have given themselves to this work. Scores of men and women have gone from Northern homes and separated themselves from the things that are cherished by most of us; to live almost aloof from congenial associations, practically shut up with those for whom they labor; with a zeal, devotion, and self-abnegation worthy of missionaries to foreign lands. A vast amount of Christian service has been rendered by many of these teachers apart from their duties in class-rooms. When the record of missionary heroes shall be rightly written, some of the most lustrous names will be found among these.

3. As to the Society itself: On no department of its work have more earnest thought, strenuous effort, and generous aid been bestowed than on this, in order that the appalling needs of millions for capable Christian leaders should be met. The weight of responsibility and care upon the chief executive officers of the Society can hardly be comprehended by those unfamiliar with the difficulties of the task. The missionary motive and aim pervades the entire educational policy of the Society.

4. The supreme object in these schools is soul culture; not merely intellectual training like that given in high schools, academies, and colleges generally, with some incidental formal religious services. As a rule regular instruction in the Word of God is given daily; Christian students are instructed in the way of the Lord more perfectly; emphasis is put upon the ethics of Christianity; Bible schools and prayer-meetings are essential features of institutional life; special efforts are made yearly for the unconverted students, resulting usually in several hundred conversions annually. Thousands of students unaccustomed to such things, dwelling in this warm, vitalizing Christian atmosphere for even two or three years, have been transformed into noble men and women who have become incalculable blessings to their people. The production and cultivation of Christian character is the uppermost idea in this work.

5. Furthermore, constantly and emphatically students are enjoined to consider education not merely as an accomplishment, or to be used for selfish ends, but rather as the

means whereby more effective service can be rendered others; and they are charged to consider that they have a mission to their own struggling people, for which they should fit themselves as best they can. This missionary spirit is further fostered by students' missionary societies in most if not all the schools. The result is that thousands have gone forth other than they came, to apply themselves heroically to their providential tasks, often under most painful limitations, and, unobtrusively and almost unknown to the bustling world, have wrought superbly for Christ. This is the best kind of missionary work, to kindle in aspiring young souls that true spirit of Christian service that shall make the whole life, in the home, in the social circle, in the church, in the public schools, where so many are teachers, tell strongly for Christ.

6. The volume of this great missionary dynamic during these forty years has been immense. It is sometimes said that the moral and religious condition of the large mass of the Negroes is still deplorable. But who can depict what it would have been had these Christian institutions never been founded; had no man or woman in the compassionate spirit of Christ ever gone to them with words of encouragement, sympathy, and counsel; had the Home Mission Society never expended a dollar instead of nearly four millions for the uplift of a race; had they been left to shift for themselves with their limited financial resources in

matter of Christian education for their neglected children? Darker, inexpressibly darker, would be the picture. Were every one of these and other Christian schools now suddenly to be closed or blotted out forever, American civilization would shudder at the consequences in even the next decade.

Surely, every thoughtful, candid person must admit that such work as this is missionary indeed, and that here at least educational and missionary work are not unrelated enterprises, but merge their activities for the production of richer results than would be possible otherwise.

READERS will be interested in the outcome of the conference held in New York, January 25th, to consider the advisability of having a General Convention of the Baptists of North America. There was a representative gathering, in spite of the blizzard, and after most interesting sessions which developed a delightful spirit of unity it was unanimously voted to call a general meeting at St. Louis in connection with the May Anniversaries. A triennial convention, at which questions of denominational and national interest should be discussed, with special emphasis laid upon fellowship as a feature of the gathering, covers what is proposed. The movement is generally regarded as one of decided denominational progress. In this progress the cause of missions is involved.



This is the main building of Roger Williams University, Nashville, Tenn., which was destroyed by fire January 24th. The loss to the school and students was severe.



TYPES OF THE GRADUATES OF THE HOME MISSION SCHOOLS

The Home Mission Society's Schools

IF any one doubts the eagerness of the colored people for education, the reading of our reports from the schools maintained by the American Baptist Home Mission Society would dissipate the doubt. There is a uniform story—dormitories and class-rooms full to overcrowding; students turned away

for want of accommodations; waiting lists filling up for the next year; urgent need for more room to meet the demands. This is significant. The colored people are coming to realize that race elevation must come essentially from within the race, and that education is the ladder by which the ascent is to be made in the scale. The solution of the race problem is to be found not in political conventions or race combines or party platforms, but in giving the colored people the opportunity to develop their own powers. Religion and education go hand in hand in this work. Take away what has been accomplished through the medium of the schools established and sustained by the Home Mission societies of the various denominations, and the Negroes would have no such volume of progress and accomplishment to write as can now be written.

Knowledge of the facts will convince all reasonable people that the four or more millions of dollars already put into the school work in the South since the days of Emancipation have brought returns beyond computation in moral and religious, as well as intellectual values. These schools have proved nothing less than the foundations upon which the new religious and industrial life of the colored people is building. From them have come the leaders—the ministers and teachers and other professional men, the skilled artisans and agriculturists, the home-makers and nurses and missionary workers among the women. From them have proceeded the aspiration and inspiration, the ideals and impulses, which have made advancement possible. Of these schools the Home Mission societies have every reason to be proud. The quality of their work has commended them to educators everywhere. They have been conducted

in accordance with the wise policy established by the Home Mission Society from the beginning—a policy which regarded the character product as the thing to be aimed at; which sought to produce capable and Christian leadership as absolutely essential to the success of the great task in hand—nothing less than the uplifting into a new civilization of a race long deprived of manhood privileges. The lines have not been drawn so hard and fast that the schools could not adapt themselves to new conditions as these arose, and the industrial features have by no means been overlooked in the development of the institutions, although no popular clamor has caused any swerving in the main purpose or policy. The result is that our Home Mission schools are doing a great work, and are recognized widely for their excellence. We have a noble body of men and women at the head and in the faculties of these schools, both of the higher and secondary grades. They are not only consecrated but capable teachers, whose influence makes for the development of character. Theirs is a missionary labor, and makes no small demands upon the heroic element in them. All honor to these strong-hearted men and women, who should have a share in the sympathies and prayers of our good people.

REPORTS FROM THE SCHOOLS

In addition to the reports given elsewhere from the schools in which the Woman's Society is especially interested by reason of supporting teachers in them, we give a general glance at some of our institutions. For this purpose we take facts and figures from reports made in response to our request, condensing the information to the utmost, and quoting here and there a significant sentence. The enrollment is for the first term only of the school year 1904-5, and large numbers do not enrol until after the holidays.

Virginia Union University, Richmond: Enrollment 250, 20 per cent. increase over last year; 102 students for the ministry. Students more mature than hitherto, prayer-meetings excellent, buildings crowded, outlook bright.

Benedict College, Columbia, S. C.: Recitation building just completed, cost \$15,785 (picture in this number); South Carolina Negroes contributed \$5,750 toward it; Andrew Carnegie has given \$6,000 for a new library building; enrolment 377, 216 of them young women; 39 ministerial students.

Shaw University, Raleigh, N. C.: Enrolment 490, 46 in theological department, 136 in medical, 220 in normal; waiting list necessary; over 60 enrolled for October next; school spirit good, improvements in new buildings promised through coöperation of Home Mission Society and colored Baptists of State. This will mean a new building for the industrial department, and \$9,000 for enlargement of girls' dormitory.

Jackson College, Jackson, Miss.: Enrolment 250, 50 more than first term last year; girls' building full, and some have to room out; more young men than last year, character of students higher socially, intellectually, morally, even peculiarly; cultivate 35 acres of a 100-acre property; kill our own beef and pork; new laundry a great help.

Atlanta Baptist College: Enrolment 176, 152 at same time last year; spirit and discipline better than in many years; special attention given to music.

Bishop College, Marshall, Tex.: Students number 500, all available space filled; even with new building girls' dormitories full; and 20 have to room out; more accommodations urgently needed.

Roger Williams University, Nashville, Tenn.: Enrolment 265, dormitories, class-rooms and dining-room taxed to utmost capacity. That was the report before the fire, Jan. 24th, which destroyed the main building utterly, and crippled the school work so that it will be done only in small part during the remainder of the year. Fortunately the building was well insured, so that the loss can be made good.

Arkansas Baptist College, Little Rock: Enrolment 450, far in excess of previous years; larger faculty, every department in full operation; considerable improvements in shops, printing department, and sewing classes; industrial farm endorsed by Little Rock Board of Trade.

Western College, Macon, Mo.: Enrolment 140, largest yet for first term; private houses rented to accommodate students; with room 200 more students could be had; plans submitted for \$15,000 building; students from ten States.

Walker Baptist Institute, Augusta, Ga.: Enrolment 257; overcrowded; all girls taught sewing; teaching force now numbers ten.

Alabama University, Selma: Enrolment 566, far in excess of any previous year; two new teachers added to staff; four-story building finished at cost of \$14,000; general prosperity.

Howe Institute, Memphis, Tenn.: Seven States furnish 241 students; year's enrolment will doubtless pass 500 mark. Pastors' and missionary training class largely attended.

Florida Baptist Academy, Jacksonville: Enrolment 355; faculty of 15; would have 500 pupils if accommodations could be found; almost in despair for lack of place for male students.

Spiller Academy, Hampton, Va.: Enrolment 82; no high school in section available for colored boys and girls and but few grammar schools.

Florida Institute, Live Oak: Enrolment 200; earnest spirit of work; dormitories crowded.

Jeruel Academy, Athens, Ga.: Enrolment 188; school-room crowded, three sitting at desk meant for two; young men forced to find quarters in city; dormitory for boys in process of erection.

Hearne Academy, Hearne, Tex.: Enrolment 72; ground broken for new laundry, and repairs under way on school buildings; blacksmithing and carpentry and dressmaking among the industrial features.

OUR INDIAN SCHOOLS

Indian University, Bacone, I. T.: Enrolment 130; proportion of full-blood Indians larger than for fifteen years; day for Indian education dawning, as Indians are waking up to necessity for intellectual training; 10 students for the ministry, four of them full-bloods; religious tone of school excellent.

Cherokee Academy, Tahlequah, I. T.: Enrolment 280, 112 of them Indians, largest number probably in any mission school; Bible taught in every grade and regular examinations held; 15 students taking special Bible work voluntarily. Now is the time to reach the full-bloods.

A Noteworthy Appeal

THE appeal which we give below is published because it shows, for one thing, the disadvantages and the resultant sense of depression under which many of our devoted workers are compelled to carry on their work, and because, for another thing, the institution from whose principal the appeal comes—Americus Institute in Georgia—is a notable example of one of our schools conducted entirely by the colored people. A most excellent school it is, in every respect, and it is doing a great work in a section where it is urgently needed. The pluck, patience, and devotion of Principal Reddick and his faculty, who represent Spelman and other institutions, have won recognition, and it is certain that means ought somehow to be secured to place the school in a different position, and relieve the present pressure. The letter is an outpouring of the heart which it will be good for everybody to read; hence Doctor Morehouse, to whom it was addressed as representing the American Baptist Home Mission Society, consents to its publication. The Woman's Society also has this school in its care, supporting in part the teaching force.

DEAR BROTHER:—You, those who give money for education, and such of my profession as are not in the work for the "loaves and fishes," constitute, it seems to me, one of the greatest partnership concerns in the land, that for im-

proving the character of mankind. The givers furnish the money, you attend to its distribution, and we furnish the life energy, the soul power necessary to convert their money and your labors into well-rounded human character. The givers are anxious that their money shall yield the greatest returns; you, that what comes to you shall be so wisely spent that your efforts shall have the approval of your own conscience and of those who intrust to you their gifts; and we, that our lives shall be so spent that the greatest results shall be obtained from the sacrifice made. The philanthropists look to you for the wise expenditure of the money given; we, too, must look to you for aid in making conditions so favorable that

our lives shall be spent to the greatest advantage. Hence my presenting this matter.

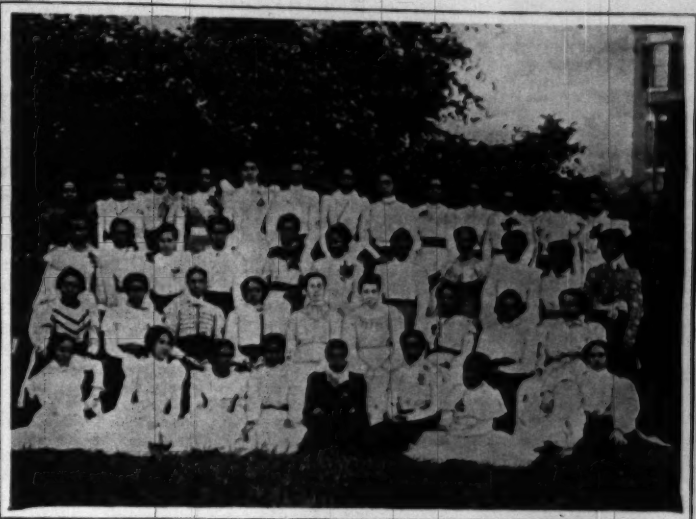
Here is my complaint. We at Americus—one of the most desirable localities in the whole South for doing great good with little money, being right in the heart of the black belt, and allied with the Negroes in a manner more desirable than any other school of this part of Georgia, having to mingle constantly with them in search of support—are

not receiving sufficient results in character development for the sacrifice we are making. We have the students, we are spending our lives (and I often fear too rapidly), but we are not getting satisfactory results.

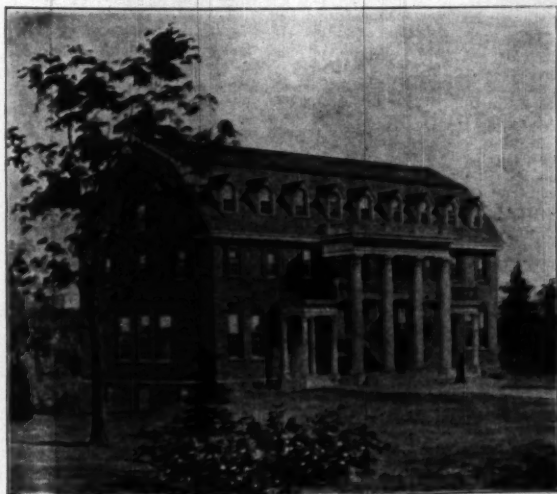
The greatest benefit any pupil derives from school is the wholesome inspiration he receives from personal contact with his teachers. Now, we have 123 pupils who live without the city of Americus, and who ought to have dormitory accommodations on our campus in order that they might be touched twenty-four hours a day by the teachers' influence. Of these we accommodate about forty-six, leaving the other seventy-seven to board in private families where for seventeen hours a day other influences are counteracting what we exerted during the seven hours they spend with us. Thus you see how that much of our lives is wasted.

To overcome this difficulty we ought to have \$10,000, \$7,500 of it to be put into buildings, and \$2,500 to go for equipments. You have not the money at your disposal? Granted; but, since character and general efficiency are the ends sought in all our educational efforts, is it not possible that some of the money now given to some of the largest schools of the system, enough of it at least to supply a need like ours, might be expended to greater advantage in a case like ours? Is it not possible that the expenditure on some of these schools has reached or passed the point of diminishing returns? Wherever character and efficiency can be developed at the least cost seems to me the most desirable place to put benevolent funds. I submit that we can accomplish greater results at Americus Institute with \$10,000 than any one of the largest schools can with twice that amount.

You know that we have the cream of



SHAW UNIVERSITY TEMPERANCE AND MISSIONARY SOCIETIES



GIRLS' DORMITORY AT BISHOP COLLEGE, MARSHALL, TEXAS

Spelman Seminary as a faculty. You know that none of us receive a large salary. You know what this work has been of the cause of the Home Mission Society in this part of Georgia. I frankly admit that the Society has in turn been the life of the school. You know what this school has been to the Atlanta schools. You know somewhat of the character of the work done. Our pupils stand the equals of the Academic of Spelman Seminary or the Baptist College. We do not plead for larger salaries, small as they are. We are willing to sign a contract to work for the same salary as long as we are wanted if we could only secure the means by which to check this awful loss of life-energy and soul-power. Not one of our teachers but could easily secure a more lucrative position, and it may be, where they might spend their lives to greater advantage. But we feel that this place needs our lives and that we must not abandon it, notwithstanding the present loss of our only offering for our people. We confess, however, that it makes our hard task doubly hard to labour knowing that much of power is lost all for want of a little more money.

Hoping, praying, begging that you may prayerfully consider this matter, I am,

M. W. REDDICK.

Coleman Academy

THE institution is about a mile from the depot. I came here about 16 years ago, and opened school in the church house with ten pupils. There was but one colored family here that had its own home. The colored people now own 180 acres of land in the corporation of the town, on which are some fine buildings of modern designs, and others are being erected. Bounding the town on the west is a body of land, two miles wide and seven miles long, owned by the colored people. With few exceptions, the colored people own the land running about four miles north from the northern boundary of the town, the school owns 90 acres of land, and the teachers own 100. The white people are very friendly toward the colored. They have often proved this by their actions.

There are five States and one Territory represented in the school. The yearly enrolment is above 300 generally. With a small exception, they all are about grown. This is the largest boarding-school in the State for Negro Baptists. A school district about six miles square has been voted by the people, and the school made an auxiliary to the institution. The institution has a farm, cultivated by the students, to train them in manual labor and to help them through school. They made 50 bushels of peas, 500 bushels of potatoes, 300 bushels of corn, and ten bales of cotton last year. We made 240,000 bricks with which to build the boys' dormitory. The boys cut the wood with which to burn them and they are now doing most of the work in the erection of the building.

The teachers of the institution are from some of our best colleges and universities. They seem to be consecrated to the work. Notwithstanding, they get but little over half salaries, they divide with the institution for the erection of buildings, etc. Most of them have bought homes, and are settling around the institution. Christian teachers from here are teaching over this State, Texas, Arkansas, and Mississippi. Some of our graduates are farmers, owning their own farms; some are doing good work as teachers, they are founders and teachers of eight of the high schools in this State; some are studying medicine, and some are holding good charges as ministers of the gospel.

The institution is a Christian one. Were it not for the new students who come from year to year, there would not be a sinner on the ground. Our annual revival takes place each February, and for many years the month of March has greeted us with no sinners in our buildings. Edification in the Christian religion and missionary work commences just after the conversion of the students. The Bible is taught

as a text-book daily in all classes. Prayer at 6 A. M. Sunday school 9 A. M., preaching 11 A. M., Christian Union 3 P. M., and prayer-meeting 7 P. M. constitute our work each Sunday, and we have preaching or prayer-meeting each Wednesday night. Among our many needs, the greatest is more accommodation and better accommodation.

O. L. COLEMAN, A. M.

Gibland, La., Feb. 1, 1905.

From the Broad Field



CHO MISSION at Velarde, New Mexico, has a few wants, which the missionary thus makes known: "One good chapel bell. One \$18 hand printing-press. One small upright piano. Three good hanging lamps. All the above are very much needed.

With a hand printing-press I could teach some of the boys to set type, and at the same time print tracts, programmes, and other things needed for local use. With the piano we could give some of the brightest Mexican girls needed instruction in music. It goes without saying that the bell and lamps are indispensable. Brother Sloane comes to help in special meetings. Nearly sixty pupils in school now." That is the case Rev. Warren H. Rishel makes out for his wants.

THE church at Granite City, Ill., has received thirty-eight members as the result of revival meetings. The fine new stone meeting-house, which the Home Mission Society helped this church build, is crowded to the doors.

THE news of revival comes from every side. In many parts of our country the churches are being quickened to new life. In Denver recently, during the great meetings conducted by Mr. Chapman and others, with all the pastors coöperating, places of business generally closed for two hours at midday to enable workmen and clerks to attend the services arranged for that day.

A FORWARD step has been made in New York State by the appointment of Rev. J. A. Francis as State Evangelist, working under the Home Mission Society and State Convention in conjunction. Mr. Francis will be remembered in New England as pastor of Clarendon Street Church, failure of health rendering his resignation necessary. He is admirably adapted for this new work.

IN Connecticut, Rev. A. F. Baker is devoting his time to evangelistic work, under the direction of the State Convention. Secretary F. H. Divine also devotes from twelve to fourteen weeks each year to aiding pastors in special meetings.

AMONG the Cheyennes a number have applied for membership in our mission church at Watonga. Rev. Robert Hamilton, missionary. All the Indians are looking forward eagerly to the camp-meeting to be held in June.

AN old man recently attended one of our special missionary services in a Colorado town, and said it was the first time he had heard a Baptist preach in thirty years. He came twelve miles to attend the service.

If the bill to establish the State of Oklahoma goes through Congress as it now reads and has been sent to conference, it will contain a clause prohibiting the sale of liquor in Indian Territory for twenty-one years. This will be a triumph for temperance and righteousness, and mean everything for the safety of the Indians.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT.

Causes of Rejoicing

WE wonder how many of our readers ever see the *Spelman Messenger*. To one who has had the inspiration of a visit to Spelman, each line is a beautiful reminder of the hours that passed all too swiftly, each one brim full of joy and profit; of admiration and approval of the splendid work of faithful teachers, and of interest in and respect for the fine body of colored girls who throng the walks around the buildings, bustle through the corridors and make busy places of class-rooms and general meeting-places. Marvellous is the growth of Spelman Seminary and limitless the good it is doing. We cannot forbear giving a summary of a report in the *Messenger*, published after our last topical mention of the colored people in *ECHOES*. Two months more will give us another showing which will show yet more far-reaching work. The article said:

The volume of Spelman's school history for 1903 is about to be shelved. Let us glance at its contents. It records no noteworthy additions to buildings or grounds. It tells of a year of steady, persistent, hard work. The faculty numbers 44, and the enrolment of pupils is 650. The students represent 17 States, the Republic of Panama, Costa Rica, Jamaica, and the Congo Free State. Two hundred and fifty-nine were under 16 years of age; 345, from 16 to 25 inclusive; and 46, over 25. Three hundred and thirty-six were boarders; 314, day-scholars. Of the over 600 pupils, we find three in the college department; the Christian workers' department has nine; teachers, professional, 20; college preparatory, 10; academic, 87; English preparatory, 485. There were 16 nurses in training at MacVicar Hospital. Besides the superintendent and dean, who are numbered in the Spelman faculty, the hospital staff consists of nine of the leading physicians and surgeons of the city. Turning to the industrial work, we find 40 have been instructed in basketry; 97 in scientific cooking; 58 in dressmaking; 32 in typesetting; six in typewriting, 415 in sewing. The children of the practice school have been taught practical gardening, and all pupils have had daily experience in the performance of domestic duties under competent supervision. Seventy-eight received lessons in instrumental music; all were taught vocal music. It is noted with pleasure that there is an increasing interest on the part of pupils to learn how to do things not regularly taught in class. Time is utilized in doing fine sewing, a bit of embroidery or lace work, a netted bag, or a pretty basket. An illustrated note-book, a kodak, a war-map, etc., tell of individual tastes which are finding expression. The

loud laugh is less frequent; the visit to the library more often made. Growth in culture and skill in craft are apparent on every side. Hand in hand with this comes better care of the body and, consequently, better health. There has been but little serious sickness during the year. With very few exceptions, all the boarders are professing Christians, and those in charge in many cases see marked growth in Christian character. All is not what could be desired, but the workers press forward with bright hopes for the future as they think of what has been accomplished in the past.

"To God be the glory!
Great things He has done."

There have been 27 graduates from the Christian workers' department, and 43 from the professional department.

Two hundred graduates from the college preparatory and academic departments have gone forth from Spelman alone.

As showing the strong-hold that is kept on the Spelman girls by their teachers, and the consequent influence for good, we quote the following from the full report.

We keep in close touch with our alumnae. There is only one whose address is absolutely lost. We have had direct communication from over half of them within the past month, and there are only thirteen per cent. of whom we have heard nothing within a year.

We have recently compiled fresh statistics regarding them. One hundred and ninety-six of the 215 are now living. One hundred and seventy-four have taught since graduation, and 87 are now teaching. Eighty-one have married, about half becoming wives of professional men, and half wives of business men, farmers, or mechanics. Two graduate at Meharry this week, one in the medical course, the other in the pharmaceutical course. One, after a course in library methods at Hampton, is assistant librarian at Tuskegee. Another is the mainstay of a printing-office in Louisiana, where a paper is published. Six are engaged in distinctively missionary work, three of them being in Africa. Thirty-six are housekeepers at home, and 16 are still students, 11 of them being now in Spelman.

The Atlanta physicians and papers speak in highest terms of commendation of the work of the MacVicar Hospital graduates.

Domestic science is a specialty at Spelman. One of the graduates is winning fame in her neighborhood for her fine cakes, her services being sought wherever there is a wedding, reception, or social among her friends. Another Spelman girl made money for her vacation expenses while visiting friends by music and cooking.

Our Little folks



LITTLE BLACK BROTHERS AND SISTERS

Sunshine

LITTLE folks must all be gay,
Smiling brightly all the day;
When the sunshine leaves the skies,
Let us find it in your eyes!

— Little Pilgrim.



WE have called the attention of our little folks to the book for study, "Under Our Flag for Boys and Girls," but we know there are a great many who have not seen it. All such will be glad to read one of its stories which we give below. Those who have already read it will be happy that others can have the privilege. The book is full of fine helps for our children's meetings, and tells us most interesting facts about many of our mission fields.

What Silver-Slipper Wanted

HER full name was Eliza Cornelia Agapon Silverela Silver-Slipper Hall Boyd. But that was too long for every-day use, so her mother called her Silver-Slipper for short. One day a visitor came to the little cabin home. Silver-Slipper's mother sat in the doorway smoking an old clay pipe, and the child herself was digging her bare toes into the sand and wishing she could do something — what the something was she had no idea.

The caller was neatly dressed, and she had pleasant manners and a soft voice, "jes' like white folks," though her face was as black as Silver-Slipper's own. The child had never dreamed that black folks could look and talk like that, and it put such a lot of new and strange ideas into her head that she didn't at all know what to do with them.

When Miss Car'line (for that was the visitor's name) asked if she would not like to go to Sunday school, her mother answered, "Lors, ma'am, she can't go ter no Sunday school. She hain't got no clocs ter wear, ner I hain't got no money ter buy 'em. 'Sides, she don't want ter go, does yer, Silver-Slipper?"

What do you suppose Silver-Slipper answered? She must have learned very quickly what to do with some of the new thoughts that had come to her, for she said, "Yes, mammy, an' I'se gwine, too."

So Silver-Slipper went to Sunday-school, and neither she nor her mother dreamed of anything more. But God had a plan for the little girl, and this is the way He brought it about: One day Miss Car'line said:

"Why do you watch me so closely, Silver-Slipper? Are you afraid I shall run away?"

"No, ma'am," answered the child. "But I'se gwine ter be jes' like you when I'se grewed up, an' I wan's ter see how yer does thin's."

Miss Car'line had been a little black girl from the cotton fields herself, and she knew what Silver-Slipper meant. "Then you must go to school as I did," she said, and sitting down by the child she told her of the beautiful missionary home and school where she had learned not only about home-making and sewing, but about the Lord Jesus Christ.

"I hain't got no money, Miss Car'line," said the little girl, as the story was finished. "Kin anybody go ter that school without any money?"

"No," said Miss Car'line, "there must be money to pay for the food, and the books and clothes."

A shadow fell over the eyes that had been so bright. But Miss Car'line added: "There are people ready to help girls who really want to go. Would you be willing to work hard, Silver-Slipper, to get the chance to go to such a school?"

And then Silver-Slipper stood straight up — it seemed as if she had never been half so tall before — and said:

"Miss Car'line, I'd work myself ter death if I could jes' go ter dat school."

How the chance came to Cinderella, and what the school did for her, is another story. — From "Under Our Flag for Boys and Girls."

WE could tell how many colored girls like Silver-Slipper sought and gained admission into our Southern schools, because we have seen them in Spelman Seminary, Hartshorn Memorial College, and elsewhere. We have noted their splendid progress in their studies and in industrial work; have seen them caring skilfully for the sick and suffering; have been in their Christian Endeavor prayer-meetings and in their mission circles; have heard them speak earnestly of their love for Jesus and desire to work for Him; have listened to their pleading prayers and to their beautiful singing.

God has been very good to permit us to aid them along the way.

Many of these young colored women came from rude cabin homes, built of logs, with no floor but the ground, with chimneys built on the outside of the house, and the whole family eating, sleeping, and living in one room. They were not long in school, however, before they began to learn the secret of home-making and housekeeping, and the cheerless cabins changed gradually in their appearance, and to-day they are attractive little homes.

Not only are the graduates of our schools going out to become teachers and nurses, and to make happy homes as wives and mothers, but a number of them are in the Congo country doing faithful missionary work — four of them at Mpalabala — the oldest station of the mission, opened twenty-six years ago — a beautifully laid-out place with its bananas, oranges, and lovely palm-trees, its walks laid off with rows of pineapples, a centre whence radiates the gospel light into many a dark spot of Africa.

Dear little folks, do not forget that your mission money is helping send Christian teachers to many a bright young colored girl who needs your aid.

"Pickaninny"

A WRITER in the *Children's Visitor* was fascinated by hearing Brazilian children singing a Christmas carol in Portuguese. She says: "When the song was ended I asked the meaning of one word which had caught my ear, the word *pequenos*. 'It means little children,' they all replied. That sounded strangely like our 'pickaninny,' so I began to look up that now common word. It seems to be from two Spanish words: *pequeno*, 'little,' and *nino*, 'child.' The Spanish and Portuguese languages



EXPECTANCY

closely resemble each other, so the similarity of these two expressions is natural. Somehow we have come to use pickaninny as always referring to a little Negro child, but there is nothing in the root of the word to give it this dark color."

How a Missionary Was Made

BISHOP FRANK W. WARNE, of India, gives the following account of his early missionary experience: "I was but a boy in Canada, and when the annual missionary meeting was held and the collection was about to be taken, the preacher said: 'I want every person in the house, including boys and girls, to subscribe something, no matter how small, and two months will be given in which to pay the subscription.' The collector came down the aisle with a slip of paper, and the people wrote their names on the paper. I had never subscribed to anything, but I decided I would subscribe one dollar; and when it came to me, I took the paper and wrote my name, promising to give that amount. I was very much excited, and began at once to plan how I should earn the money. I saved

pocket money, ran errands, found eggs, and, as it seemed to me, long before the time I had my dollar ready, and wished either that the collector would hurry up or that I had subscribed more. I got so much pleasure and profit out of that subscription that I have been giving ever since, and at last I gave myself."

How Many Give Like This?

OF the six million Negroes in the Southern States, over four and one-half millions are out of the Sunday school. But there are thousands keenly alive to what a blessing the Sunday school can bring to their race, and the two field workers are constantly enlightening still more. One colored Sunday school has a Baraca Bible Class of fifty young men. Moreover, the Negroes are ready to support their own work, if they are informed of it. Doctor Shepard told of a Negro woman whose wages were six dollars a month and who felt it her duty to give to the Lord. Her denomination had no church in her locality, so she saved enough from her wages to buy a lot for one hundred dollars, and to erect a house of worship, costing nearly two hundred dollars. This same woman is now said to be saving money to purchase new pews. — *Sunday School Times*.

The World a Garden

The world is a garden,
Children the flowers,
Smiles are the sunshine,
Tears are the showers;
Frowns are the weeds
That should never find room
In a well-tended garden
Covered with bloom.

— *Selected*.

"Somebody Forgets"

A BOY living in the most poverty-stricken section of a great city found his way into a mission school, and was led to give his heart to God. One day, not long after, some one tried to shake his faith by asking him some puzzling questions. "If God really loves you, why doesn't He take better care of you? Why doesn't He tell some one to send you a pair of shoes, or else coal enough so that you may keep warm this winter?" The boy thought a moment, and then said, as the tears rushed to his eyes, "I guess He does tell somebody, and somebody forgets." Let every Christian ask, "Am I that somebody?"

Hectographed Maps

OUTLINE maps for a missionary meeting can be traced from a geography and duplicated on a hectograph. Give one and a pencil to each member of the band at the beginning of the evening. All of the places mentioned in the talks should be marked on the map, and the interest and increased knowledge gained in this way will be most helpful. — *Exchange*.